

THE SAN JUAN TIMES

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FRIDAY, OCTOBER 25, 1895.

OUR SERMON.

Whilst casting round for a subject to write on, we bethought ourselves that through no other means could truth be enforced with more vigor than through the medium of an article having for its subject a text or a commandment. Truth is supposed to be expounded from the preacher's platform. Facts are roared out from that vantage ground clothed in scriptural garb, and unpleasant burdens laid on the public hard to bear, such as exhortations not to slander, not to hate, not to kill, and so on. The exponent of this art of doing just exactly what one ought to do himself being of a different world from the unfortunates whose salvation he urges. Why should not we strike a text? Say, "Thou shalt not kill. Thou shalt do no murder."

Dear Brethren and Dear Sisters: This emphatic command of holy writ, undoubtedly, in our opinion, (and all this is merely our own idea, you know) constitutes one of the most important, impressive and inclusive injunctions of divine origin—"thou shalt do no murder." The slaying of another with malice aforethought, the pistol shot by the light of the moon, the dagger, the poisoned cup, the cry of the victim, the everlasting remorse of conscience, damned with the torture of this weight of guilt, human vengeance on the criminal but the precursor of the judgment of an outraged heaven, all this we hear of, even the blood of the slain crying for vengeance in a country where often the wounds of the law fail to track the slayer to his doom, where the modern Cain still walks unharmed among his fellow men—this is but one phase of this great subject. This is but a solitary significance of this awful command, "Thou shalt do no murder."

Is there no other crime included in this mandate of the Highest? There is. Thou shalt not murder the reputation of thy brother or sister by foul scandal by brutal and ignorant slander. They who, by repetition, by false assertion of ill, against another, cause the eye of society to look toward that person with looks askance. They, who from motives of vengeance, from motives of hatred, malice and uncharitableness slay the character of their fellows, are guilty of moral murder, often more cruel, more agonizing in its lasting and devilish effect, than the bullet or knife. And do we never see this moral and social murder? Ah, brethren and sisters, think of it, ponder on it. How weak a thing, how unarmed, how unsuspecting is reputation, how readily can the covert tale, the sneaking and exaggerated yarn, pierce, stab and wound beyond recovery the Reputation—no forgiveness, no mercy, clay and spare not, down and damn forever. Men lose their livelihood and their little ones cry for bread through the organized attacks of slander; women, and this the cruellest, lose forever the feminine purity the world expects in them, where that great grace is defiled and soiled by the brutal brush of the ghastly gossip.

"No," it is said, "Whose edge is sharper than the sword. Whose tongue cuts venomous all the worms of Nile." The woman is somebody's wife, is somebody's daughter, is somebody's mother. Think of it as you put your heads together in incriminating concoction. Think of it as the tale goes round gathering in malicious magnitude. Think of it and pause! Is this religion? Is this the teaching of the preacher? Is this the doctrine you collect to hear with one eye on the speaker, and the other on your neighbor? No. This is murder—one kind of murder forbidden by that commandment, and the cruellest of all.

Charity dropping like dew from heaven—forgiving, helping, soothing the weary way. This is the divine will. This is the great cord of social life, binding us one to the other in harmony of love. This is the true doctrine, and in society where charity in all its phases prevails, murder is not known. There should be no reason that our walls that the very air should be blazoned with the startling command, "Thou shalt do no murder."

Some of the Navajos say they want a short ditch as a long ditch is bad as big lands covered by it and bad Indians come in and eat up the range grass. The Indians will however soon learn that that they can grow alfalfa and feed their own stock, plant their own gardens, and that this long ditch is a wise provision for their maintenance as independent Indians.

Lady Henry Somerset in an article entitled, "American Observations," published in the Union Signal, speaking of the "newly rich," the money kings, of this country, says: "Nothing is more sure than that the Americans will 'turn and overturn' until this fungus growth on the banyan tree of their liberties shall be destroyed. For they perceive as plainly as we do that if they do not kill out this parasitic growth it will surely kill them."

An abject apology appears in the Albuquerque Citizen of the 16th for the wrong committed by that paper in printing the 3-column editorial of communication, or both, throwing contempt on the supreme court and insulting the chief justice. The editor states that the article appeared without his knowledge, simply through gross carelessness, etc. This recantation is joined in by the business manager.

We have received a communication from Largo in which our correspondent comments at length on the matter, at present creating such a furor in this county, of the fruit tree sales by J. R. Johnson, the salesman of Dallas. The letter for which we have not space to publish in full informs us that Johnson sold trees to the writer and that on his going away, our correspondent wrote to parties to "get his pedigree." He wrote to Santa Fe, Roswell, Dallas and other places and received replies antagonistic to Johnson. His own order was countermanded. Some well known nursery-men also sent him names to refer to, which he did with like results.

The conferring of the sacred pallium upon Archbishop Chapelle by Cardinal Gibbons at Santa Fe on October 17 took place before an immense crowd of spectators in the cathedral. It is supposed fully 3500 people were present. There were twelve prelates in the procession to the cathedral besides seventy-five priests from New Mexico and elsewhere in the southwest. The pallium in its present shape is a narrow band of cloth woven of white lambs' wool with crosses formed on it and worn on the shoulders by the pope, patriarchs and archbishops. These palliums are blessed by the sovereign pontiff or by a delegated cardinal on the eve of the feast of St. Peter and Paul, laid on the tomb of St. Peter and sent to the patriarchs and archbishops who have been newly appointed to rule dioceses throughout the church. The toga was the origin of the pallium which during the Roman empire was a symbol of rank and office. The ceremonies were solemn and impressive and the music beautiful. There was a magnificent banquet afterward, and attended by numerous distinguished guests.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional remedy, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials.

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The tea gown has been brought rather into disrepute of late, the New York Sun thinks, from the fact that people think they can "run them up at home" and that they can make them out of odds and ends, tied round with a scarf of something else, until the woman who wears one reminds you of Riley's "rag."



A JOSEPHINE GOWN.

gety man" or an animated bargain counter. The perfect man, some one has said, is most perfect in motion, the perfect woman in repose, and what so conducive to that ideal grace of restfulness as the tea gown in its highest form of expression?

And what more important gown than this in which one presides at breakfast, that most trying meal of the day, when it isn't easy for a great beauty to be anything but plain and a plain woman to rise above being ugly, particularly if one is obliged every morning to sit opposite the one man on earth for whose good opinion she has a miserable craving? Something bright and light and dainty catches the masculine fancy every time and helps make him forget how overdone is the steak, how underdone the muffins, and the empire model lends itself very prettily to the exigencies of this style of gown. Challie, printed cashmere and india silk are materials which produce almost as gratifying results as the more costly brocades and velvets. Fancy a pale blue challie with a flower pattern, including many green leaves. In the back the fullness falls from a shirred wattleau escaping from small revers of green velvet. In front there is a little jacket effect with broad revers of green velvet and a full, straight gown girdled under the bust with a folded scarf of velvet.

An odd little chatelaine bag of lace and velvet contains the household keys, the pencil and tablets, all the trouble-some little traps a woman is always forgetting when forgetfulness means a climb of two or three flights of stairs. And here is another idea for a tea gown this time a plain princess of old rose crepon with a front of crepe de chine, an embroidered fichu about the neck and an embroidered jabot down the front. Full ruffles of the crape cap the



AN IDEAL TEA GOWN.

sleeves of black corded silk, slashed at the elbow, with rose pullings through, and about the bottom the gown is cut at intervals of four or five inches, the slits buttonholed with black, and in and out is threaded a broad black ribbon tying in a bow on either side of the front. A dainty and modest little tucker of fine lace peeps up above the fichu and covers the neck becomingly.

At another luncheon, which the hostess called "pansy," the dark, polished wood was left bare except for the centerpiece and doilies, which were of fine white linen embroidered in pansies of every conceivable shade. Bowls of the blossoms stood on the tables, and the china was simple, thin white French china, hand painted in pansies.

Remedy For Tough Chlekins.

Here is a fact which every boarding house keeper in the land should know. The toughest fowl can be made tender if it is put into cold water and cooked very slowly for six or seven hours.

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